WORDS OF RECONCILIATION.

VOL. VI.] MARCH, 1890. [No. 3.

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We venture to again remind the friends of this magazine that it has no source of income from advertisements, and that it must live by the favor of its subscribers and contributors who believe in its mission.

THE GREAT DEBATE.

The debate just concluded in the New York Presbytery is a remarkable one in the annals of the Church, and its results will be far-reaching. We have all along maintained, however, that this discussion in the Presbyterian Church has not yet reached the core of the matter. To us it is amazing that such men as Drs. Schaff, Hastings, Vandyke and others can speak so vehemently against the section on foreordination, and yet have not a word to say against those sections which represent God as raising from the dead the countless masses who have died in their sins

and then consigning them afresh to hell to suffer endless torments there without intermission in body and soul in its quenchless fires. (See ch. xxxiii, Questions 29, 89, L. C.) So far as we have observed, not a word has been raised against these statements in any Presbytery. The chapter on decrees has been freely arraigned as inconsistent with the Scripture teaching concerning the fatherhood and love of God; and yet every one seems afraid to touch these eschatological sections which are much more inconsistent, and where the heart of the whole trouble lies. For the question after all is not with the sovereignty of God in fixing the bounds and metes of human destiny, but it concerns the *kind* of destiny He has marked out. His purpose in resurrection enters directly into the determination of this question. Is that intervention a curse, or does it bring another opportunity in life? This is the vital point which we began five years ago to urge upon the attention of the Church, and to it it must sooner or later come. Men are now so afraid of having their orthodoxy tainted or brought under suspicion by anything that looks like hope for sinners beyond death, that even leaders in the Church, who must know that this is the real question involved, evade it and suffer it to remain concealed behind vague declarations of fealty to "our admirable system of doctrine."

We are glad, however, that the discussion has gone so far as it has. It must needs go further. Such a revolution in theological opinion cannot permanently be stayed by a few amended phrases, especially when these phrases weaken the barriers of the system into which they are patched. Unless the Calvinists are ready to go all the way over to

the Arminians in the matter of free will, so taking the determination of man's destiny out of the Creator's hands and putting it in those of the creature, they must sooner or later face this question of the *kind* of destiny that God has marked out for the human race. Their confession declares that He, from all eternity, parcelled out an immense portion of it for endless misery. We have told them, and now tell them again, that this gross libel on the Divine Name has arisen and has been perpetuated in the Church, through a false and most unworthy conception of the purpose of God in redeeming the human race from death. A false view of the nature of man and of death as the appointed penalty for sin, and of the meaning and purpose of resurrection, has obscured this whole subject and rendered possible this monstrous perversion of the gospel, by which the glad tidings to the human race of another gift of life through a conquering Christ becomes a knell of eternal despair to the most of those to whom the tidings are sent. Even so good and wise a man as Dr. Storrs would brand as unfit for missionary service a man who would dare whisper to the heathen that there is any hope couched in this victory for the countless generations of their ancestors who have gone down to death!

Thank God, the veil has begun to be lifted from such blindness to the grace and glory of God as it shines in the face of Jesus Christ.

NEW LIGHT.

The Rev. Dr. T. A. Hoyt, in his able argument before the Presbytery of Philadelphia against revision, asked with much emphasis, "Have we any new light on these old doctrines of God's Word which will warrant us in the attempt to frame them into a new creed?"

This is a strong point, and it reveals both the weakness and the strength of this revision movement. The Presbyteries who favor it uniformly protest that they do not desire any such changes as will impair the integrity of the old system. They thus virtually confess that it has no serious defects. And their adversaries wield this admission with great force against their argument for change.

When we began our movement in Presbytery four years ago for a change, we placed it distinctly on this ground—that we had obtained new light upon the meaning of the primary doctrine of the Christian faith, the resurrection of the dead. We claimed that this light revealed a fundamental defect in the whole Westminster system, in that it robbed this doctrine of any "hope toward God" for any part of the human race but the elect; representing this provision to recover mankind from death as having no better issue than their endless torment. It thereby cramps the love of God in the atonement within these narrow limits and confines the gracious purpose of God in the choice of His elect to the selfish ends of their own salvation, and with no ulterior end of benefit to the race at large. Here then we have new light and a new commanding principle, powerful enough to disintegrate the old system and to reconstruct it in a new and more perfect form.

We agree with Dr. Hoyt in his claim that the Church has no right to revise the ancient faith unless she can make good her claim to new and superior light. The Presbyterian Church has so far made her way out of the old gloom as to stand in the twilight of the larger and better day. But she needs to open her eyes to this new truth about resurrection before she can see clearly that the God whom she rightly worships and glorifies as Sovereign is truly Love, and before she can understand His purpose in the calling of the Church as the chosen seed of blessing to "all the families of the earth."

ISRAEL'S REDEMPTION.

Professor Harper, of Yale University, has been giving in this city a course of lectures upon Old Testament prophecy and we have been an interested listener. All the old prophets, even the most denunciatory, mingle with their messages of wrath promises of Israel's restoration. Professor Harper arranges the various modes of interpreting these promises under three heads.

1. These promises are conditional. As the nation never fulfilled the conditions the promises remain void.

2. The prophecy means what it says, only the blessings have been made over to the Christian Church, the spiritual seed of Israel.

3. The promises will be literally fulfilled in a future age when Israel will be restored to his own land.

As to which of these he adopts, he has not yet made plain.

As our readers well know, our own theory is that these promises embrace and are illumined by what the New Testament defines as "the hope and resurrection of the dead." It is in that gracious dealing with Israel by which God shall bring them back from their captivity in death and re-establish them in life and blessing before Him, that these words find their ultimate fulfillment. Whether this resurrection is to a future life in the unseen world, or to life here again upon the earth, involving restoration to a restored Canaan upon a renewed earth, are questions of secondary moment; but there can be no doubt that these promises look beyond death, that they all hinged upon the fact that a Messiah was to come who should triumph over death, and so open new channels of life and blessing for Israel after they had paid down the wages of their sin in a long captivity to death. Without this key it is impossible to understand Old Testament prophecy or the New Testament plan of redemption.

From this point of view we were especially anxious to know how Professor Harper would deal with that crucial passage in Hosea xiii, 14, "I will ransom them from the power of sheol; I will redeem them from death; O death, where are thy plagues? O grave, where is thy destruction? repentance shall be hid from mine eyes."

He stated that some interpreters, in view of the fact that after this outbreak the prophet goes right on with his threat of destruction, take these words as an invocation to death and sheol to do their worst upon His people, inasmuch as it is only after that that their case can be reached; while others interpret it as not an indirect but a direct promise of their ultimate redemption from death.

In either case the view of the passage we have always taken is confirmed. The plain words employed, and the reference to them by St. Paul in I Cor. xv, 55, leave no doubt that the redemption prepared for sinful and apostate Israel was one which required their rescue from the power of death. Anything short of this could never meet their case nor fulfill the terms of this promise.

This is one of several Old Testament passages, the study of which established the principle firmly in our minds that resurrection from the dead is God's gracious way of providing future opportunity of life and blessing to those whose former experience in life ended in what seemed hopeless failure. There can be no doubt that this promise relates to a degraded, debauched, and smitten Israel. It was to men who were moral bankrupts and who had died in their sins that these words apply. No doubt the blessings of this restoration are to be limited and graded by the principle that every man must reap as he has sown, and that to every soul unreconciled to God resurrection brings judgment. But then judgment may become to such a means of blessing. But whatever be its limitations or applications we certainly cannot escape from this as a fundamental principle in Scripture, that in the purpose of God to raise the dead there is hope for the dead.

OUR DOCTRINE is not that there is hope for man in death, but, "While there is life, there is hope." Resurrection is a recovery of dead men to life. And even though the restored life be encumbered with the results of previous wrong-doing, so as to make its resurrection to be "of judgment" (R. V., Jno. v, 29), yet opportunity and hope inhere in the very possession of life.

SALVATION BY KINDREDS.

Any one who will take a Concordance and examine by its aid the use of the terms "families," "generations," "kindreds," in the Scripture passages which speak of the "common salvation," cannot fail to observe that there is an important element in the divine plan of redemption which our current Christianity has lost sight of. Especially has Protestantism so obtruded the idea of salvation as a personal matter between each individual soul and God, as to obscure the bearing upon it of important principles which underlie the organic constitution of the human race. This distortion has grown out of that primary mistake to which we have often referred, as to the place and meaning of resurrection in the divine plan. The current theology has crowded out from this crowning feature of redemption that race-hope which the Scriptures from the very beginning put into it. God's provision to raise mankind from death, which is the wages of sin, is viewed as issuing in the perpetuation of the being of a vast proportion of the race in endless misery. In a scheme under which every man stands or falls only for himself, and every man is clogged from birth with a tremendous drag toward evil, such an assumed probation must, of course, issue in universal failure. Calvinism does, indeed, protest against this individualistic idea of probation by its doctrine of a fall and universal condemnation in Adam. But it perpetrates a gross inconsistency in its refusal to confess that the Second Adam stood equally for the *race*, bringing "all men" on to the ground of righteousness and

life, on which alone the probation of the individual man for eternal life becomes possible. The object of the ransom given for all was to bring back mankind on to this ground. And this ground they can reach only through death and resurrection. Men must die out of the old Adamic life before they are capable of this trial for the crown of eternal life. True Christians yield the old man to death here and now, and enter upon this way of life in this world. But the most of mankind pass out of this life under judgment. And it is only after they have suffered their death sentence that they can reach probationary ground. Hence the hope toward God supplied to them in the prospect of resurrection.

This denial of the proper headship of the second Man in victory over death as a victory for the race has resulted in the darkening of all those Scriptures to which we have referred, which teach that not only is the race bound together in one bundle of life in this plan, but families and races and kindreds are thus tied together. All the Scripture teaching about the law of the first-born—their special responsibilities and privileges—is in this same line. The first-born were to be a priestly class. The race was to be saved by a Firstborn Brother, born for this adversity. The saved of this dispensation are "the Church of the firstborn," "a chosen generation, a royal priesthood." And there is no doubt that the general law of the race, by which it is viewed as one organism in its fall and redemption, pervades all the branches into which this vast trunk of humanity has ramified. The salvation of eminent and typical men of any race has relation to the future salvation of their own race and kindred. The triumph of any conse-

crated and noble soul in this battle of life extends its benefits over those of its own lineage whether living or dead. Every warring Christian is the leader of an unseen host. As Christ in His triumph led multitudes of captives in His train, so every Christly man defeats invisible enemies and opens prison doors to them that are bound. Every one of us possesses not only personal individual life, but a race and family life which others share with us, and in virtue of which relation we may either suffer defeats or win triumphs for them. There is a whole region of truth here from which modern Christianity needs to be illumined and enriched.

Here, then, we have a new principle of interpretation applicable to a large class of passages in the Word of God. Professor Harper, to whose methods of interpretation we make allusion on a previous page, must needs recognize it before he can lead his hearers and readers into the true meaning of Old Testament prophecy. The numerous promises of Israel's restoration, for example, and which he tells us may be interpretated (*a*) as conditional, (*b*) as fulfilled to a spiritual seed—the Christian Church, or (*c*) to some distant generation of literal Israelites, will be seen to have a significance which neither of these three interpretations recognize. They will be seen to have a direct value for the men to whom they were spoken, and that the living generations who heard them are to share in the promised salvation. A promise made to me is of no personal value if it relate merely to a distant spiritual seed, or a remote lineal descendant. But from this new point of view my spiritual or lineal descendant in attaining to blessing for himself attains it also for me. I am somehow connected

with his subsequent release and victory. Nothing short of the recognition of this principle will ever satisfactorily explain the numerous promises of blessing to Israel and mankind. There was to be a future seed of blessing, but the past generations who had gone down to death before the deliverance of which it was to be the channel were to be blessed in and by that seed. Poor comfort indeed for Israel, crushed under the heavy hand of God's judgments for his sins, to be told that some remote generation of their children would be purified and blessed, unless their future blessing was to roll back its bounty in some way upon them.

When we read, therefore, such passages as Zechariah x, 6–9, Psalm xxii, 23–31, Isaiah xlix, Deut. xxx, these promises become intelligible and radiant with the glory of God in Christ Jesus, only as we see that they contain the promise of a future release from captivity in death when Israel and his children should "live again and return," and fathers and children should rejoice together before the Lord, and one generation declare unto another His mighty acts. And the mystery of this redemption can never be understood, except in the light of this principle of community in life and in destiny of the kindreds of mankind, according to which "when one member suffers all the members suffer with it, and when one member rejoices all the members rejoice together." This principle bears both upon the law of penalty and of reward. As such it is put into the second commandment. God visits "the iniquities of the fathers upon the children unto the third and fourth generation in them that hate Him, but (observe the more abounding grace) sheweth mercy unto thousands of genera-

tions of them that love Him and keep His commandments." (See also Deut. vii, 7–10.) We have no idea that this principle is to be pressed to the exclusion of personal responsibility and endeavor, or to the denial of the law of character that every man must reap the fruit of his own sins. This law is inexorable in the government of God. But so also is this law of covenant mercy and of vicarious burden-bearing of the sins and sufferings of our brother-men who have been maimed and stripped in this battle of life, and toward whom it is the first law of Christian discipleship to show kindness and compassion. Especially, by the associations and the very constitution of family life, we are called to do this toward our own kindred. No one denies this as it applies to the living. But the point for which we make contention is that death does not break these organic ties, and that the doctrine of the resurrection shows how God has opened up beyond death the amplest scope for the exercise of all the duties and the enjoyment of all the blessings that grow out of them in the ages to come. The Church needs to study anew the Word of God on this subject before she is fit to "preach unto the nations the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hidden in God who created all things." And we all need to bow our knees unto "the Father, from whom every family in heaven and on earth is named, that He would grant us, according to the riches of His glory, that we may be strengthened with power in the inward man; that we, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length

and height and depth, and to know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God . . . unto whom be glory in the Church by Christ Jesus unto all generations, for ever and ever" (Ephes. iii, 8–21).

THE RESURRECTION OF THE WICKED.

There is one obscure feature in the problem of the future upon which we need further light. A certain class of interpreters deny with force that there is any resurrection for wicked men. Perceiving that the Scriptures so uniformly connect resurrection with redemption,—that being raised up at the last day is so often spoken of as the reward of believers (John vi) and of those who are accounted "worthy to attain to that world and the resurrection from the dead" (Luke xx, 35), they conclude that only the just come forth to the resurrection of *life*, and that the resurrection of judgment is no real recovery to life, but a condemnation of all others as unfit for it.

It cannot be denied that the main drift of Scripture testimony is toward the conclusion that the perfection of manhood is reached through resurrection, and that the risen man is incorruptible. From this point of view the conclusion seems inevitable that wicked men have no resurrection. For it is absurd to think of such men as putting on incorruption. Whatever may be true of evil spirits, no such monstrosity is possible, or is ever conceived of in Scripture, as an evil man immortally embodied.

An answer to this enigma may be found in the warrant

which Scripture gives for regarding resurrection as not one simultaneously completed act, but as one of advancing stages. This is plainly true of the believer. Many passages speak of him as now quickened and raised in Christ, and this not in a mere figurative or proleptic sense, but as, in fact, made "alive from the dead" (Rom. vi, 13). It is also plainly asserted by Jesus that those who take up His cross do not lose their souls or lives, but save them. To what is this due but to the power of His resurrection? We have frequently affirmed that His words about the possible destruction of the soul in hell show that there are two stages in the death-process. There is the death of the outward man—what we call the body. The soul is the inward man. It is more tangible than spirit; it is of the essence of embodiment—a part of the structure of manhood, built of finer material than the flesh. Why may not, therefore, this salvation of the soul now and in the crisis of death be a stage in the process of resurrection? It is this which rescues man from becoming a naked, outcast spirit, and so losing his personal identity as a man. Beyond this soul-resurrection other Scriptures represent the Christian as waiting for the perfection of his embodiment at some final deliverance of the cosmos from its bondage to corruption (Rom. viii, 19–23), coincident with the "redemption of the body."

Now, if there be these two principal stages in the resurrection of the believer, why may there not be similar stages in the promised resurrection of mankind at large, just and unjust? For it is necessary to any right view of this subject not to confound the saint-class already "risen with Christ" with the "just" of every nation. The just are a

part of the mass of mankind for each one of which there is provided a resurrection according to deeds. The promise that all who died in Adam shall be made alive in Christ requires that the souls even of sinful men, who must go down into bondage to death, shall in due time and order be revived. All have a soul-resurrection. There is nothing in the passages Jno. v, 29, and Rev. xx, 11–15—the two chief passages which speak of the resurrection and judgment of the wicked dead—requiring us to suppose that they refer to the final stage of resurrection—the resurrection of the body. This, as we have seen, Scripture describes as perfected redemption. But, before this, the mass of mankind may have the soul-resurrection referred to, which may bring to them recompense or judicial trial and restraint, according to character. The Messiah, who holds the joint office of Judge of both living and dead, may thus bring under His judicial and redemptive sway these multitudes of souls, revealing Himself to those who had not known Him. The judgment of His great white throne becomes thus what it purports to be, the judgment of the *dead*. That vision presents to us His dealing with these multitudes restored from the regions of the dead. And the very thing determined by this judicial dealing, which is not a mere assize but an administration in righteousness and grace, is whether these souls are worthy to be invested with that glorified manhood which is the heir of all things in heaven and earth, or whether they must be consigned to a second death in the lake of fire.

The advantages in the harmonization of Scripture, of thus regarding the resurrection of the unjust as beginning in this partial and probationary way, are great. All who

attain to this may not attain to that which Scripture describes pre-eminently as the resurrection of the dead, and which it makes to be the highest goal of redeemed manhood. And yet all receive the blessing and opportunity of a future life through the ransom given for all. Unless we could turn to some doctrine of metempsychosis for relief, it is easier to conceive of this future discipline of human souls as going on after an awakening in the invisible world than it is to conceive of their resurrection to an earth-life for the purposes of this discipline in corruptible bodies liable to death. The more we reflect upon it, the more we are convinced that in the outline of this difficult subject just given, we have a framework into which all the apparent contradictory teachings of Scripture upon it may be more easily adjusted than in any other we have drawn or have met with. For instance, the teaching in I Cor. xv, in which St. Paul argues for a general reawakening of the dead, and yet specifies the body with which they shall come as a heavenly and glorified one, is explained by this supposition that the redemption of Christ, in securing for all mankind the privilege of a future life, secures perfected resurrection only for those who are incorporated into Christ by a living faith. All that we have taught concerning the necessary connection between the hope of a future life and resurrection, and concerning this change as a redemptive deliverance, is still firmly held, as is also all our teaching concerning it as a process of sorting and judgment by which every man receives according to the fruit of his doing. Only, this deliverance, with its opportunities of blessing and with its restrictions and restraints, is moved back from a remote era of final

consummation to one that may even now be transpiring behind the veil. And at the same time the true idea of resurrection as life in manhood perfected and glorified is cleared from those hideous conceptions with which men have overlaid it, so that it stands out as the one luminous goal toward which even such a saint as Paul ardently strove if by any means he might attain unto it.

Briefly, then, as there is not a single passage which speaks of the wicked dead as raised in incorruptible bodies, we must affirm that their resurrection is at first but incomplete, and hold either, that in some way they are restored to only an earthy manhood, or, better still, that their future "coming forth" is to a revival of soul-life in the unseen world, under the judicial rule of the Son of Man by whom all such souls are disciplined and sorted for eternal life in perfect manhood or for destruction in the lake of fire.

THE RESURRECTION.*

In the opening of the Apostle John's testimony there are three miracles specially recorded, two of which took place at Cana of Galilee and the other at Jerusalem. Jesus turned the water into wine, He healed the ruler's son who was at the point of death, and He made the impotent man whole who had lain helpless at the pool of Bethesda thirty-

* It will be seen that the views expressed in this article differ somewhat from those we have taken concerning the resurrection of life and of judgment. They are, however, well worth considering, and we allow the gifted writer to put them before our readers in his own way.—EDITOR.

eight years. The latter miracle was performed during the Feast of Tabernacles and on the sabbath day. When the Jews found that it was Jesus who had healed the man and commanded him to carry his bed, they "sought to slay Him, because He had done these things on the sabbath day." But He answered them: "My Father worketh hitherto, and I work." "The Father loveth the Son, and sheweth Him all things that Himself doeth; and He will shew Him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will." "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation (R. V. judgment, John v, 1–29). To change the elements of nature, to heal the sick when at the point of death, or to make an impotent man whole whose utter helplessness was of such standing were undeniably great works, "and manifested forth His glory;" but they become of secondary importance when the resurrection of the dead is brought into view.

WHAT IS RESURRECTION?

To answer that question it is necessary to bear in mind what was created. Everything without exception which God made was stamped as being of the one quality—"very good" (Gen. ii, 31). The human organism was very good. It could not be otherwise, being God's own work. It was without doubt perfectly sound, complete in all its parts, appropriately formed, evenly balanced, and wisely adapted

in every respect to fulfill its Maker's design. The resurrection of man is his restoration to his original state and condition. When a blind man is raised from the dead, that is the beginning of his resurrection, and it will be complete when he sees as clearly as Adam ever saw. When a leper is raised from the dead, that is the beginning of his resurrection, and it will be complete when he is as clean as ever Adam was. When a lunatic is raised from the dead, that is the beginning of his resurrection, and it will be complete when he is as sound as ever Adam was. So every element of every disease, or defect, or deformity may be enumerated; and to raise a man from the dead afflicted with any one of them is, of course, the beginning of his resurrection, but it can never be complete until whatever he is afflicted with, in body or mind, has been completely destroyed. These are one and all consequences of the devil's work; and "the Son of God was manifested that He might destroy the works of the devil" (I John iii, 8).

The time, the order, and the manner of dying are very diversified. There are scarcely two cases exactly alike. But in whatever respect they may differ from each other, in one respect they are all alike—they all end in death. It may very probably be the same in the resurrection of the dead—in whatever way any case may differ from others in the process, they may be all alike in the end. That, however, is only of minor importance. What is of supreme importance is to see what really constitutes resurrection; and that it is re-standing, or standing again in man's original state and condition. Whenever or however resurrection may begin or proceed it can never end until it has reached that point.

THE RESURRECTION OF LIFE.

It is said that they who have done good shall come forth unto this resurrection. Who are they? In reference to the making of an impotent man whole, as already quoted, Jesus said: "My Father worketh hitherto, and I work." On another occasion, in reference to the opening of the eyes of a man who had been born blind, He said, "I must work the works of Him that sent me while it is day; the night cometh when no man can work" (John ix, 4). Again, when the Jews took up stones to cast at Him, Jesus said: "Many good works have I showed you from my Father; for which of those works do ye stone me?" (John x, 32). And on the eve of His departure from His disciples, in reply to Philip's request, "Shew us the Father, and it sufficeth us," He said: "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very work's sake. Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father; and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John xiv, 1–13). The Son is in unity with the Father; and, therefore, His works are good. Believers are in unity

with the Son; and therefore their works are good. The power in which this unity acts is the same throughout all its elements—the power of unforfeited, untainted life. "Verily, verily, I say unto you, he that believeth my word, and believeth on Him that sent me hath everlasting life (the second life); and shall not come into condemnation (R. V. judgment—*i. e.*, the resurrection of judgment); but is passed from death (the first death) unto life (the second life). Verily, verily, the hour is coming, and now is, when the dead (those in the state of death) shall hear the voice of the Son of God; and they that hear shall live (the second life); for as the Father hath life in Himself, so hath He given to the Son to have life in Himself; and hath given him authority to execute judgment also, because He is the Son of Man." Believers have already been quickened—made alive. They hear the word of life, they believe the word of life, they obey the word of life; and so long as they do so they live. That is the law of the second life. The second life is at present in its incipient stage, but notwithstanding that it is real life. It belongs to the state of life, and that is the antithesis of the state of death. Believers have passed from death (the first death) unto life (the second life). This characterizes them now; this will always characterize them; this will always characterize everything respecting them; hence theirs is "the resurrection of life." Believers—being alive—are being judged now individually. Each of them is being tested, tried, proved now; hence their resurrection is "the resurrection of life"—the resurrection of incipient and hidden to complete and manifested life—in contradistinction to "the resurrection of judgment;" and those who are

proved worthy now under individual judgment are to "rule in judgment" hereafter.

THE RESURRECTION OF JUDGMENT.

They who have done evil are to come forth unto this resurrection. Who has not done evil? Originally all men are evil-doers. They are born under an arrangement in which "the dragon, that old serpent, which is the devil and Satan" is chief; and they cannot deliver themselves from his yoke. He is strong, and it is only when the stronger than the strong takes possession that "the prince of this world" is cast out (John xii, 31). There is no exception to this rule. "We are of God, and the whole world lieth in wickedness" (I John v, 19). Those who are of God are under "the Second Adam," and have learned through Him to do good; but their number is very small compared with the great bulk of mankind who are under the evil one. All who are under the evil one are, less or more, evil-doers. Evil-doers have been under judgment ever since they were brought into existence. As soon as "the first Adam" was created his probation began. He was put on trial, not only for himself but for the whole of his progeny also. It was the representative stage of judgment which began with "the first Adam," and as the penalty of sin is death, that stage will end with the death of the last of Adam's progeny. The individual stage of judgment began with "the Second Adam," and believers are in that stage now, because they have through Him the second life. Those who do not hear of "the Second Adam" before death come in contact with Him for the first time in resurrection, and then no one can be

left out: "All that are in the graves shall hear His voice." That to them will be the beginning of the individual stage of judgment. The resurrection, the life, the lordship, the light, and the judgment of the world are all in the same hands, and the antecedents of divine judgment as well as its process will all be at the service of every man before his case is finally decided. When his resurrection is complete man will have adequate health, when his life is complete man will have adequate power, when his lordship is complete man will have adequate authority, and when his light is complete man will have adequate law, and then his willing obedience or willful disobedience will fix his ultimate destiny. If he willingly obeys the law of his restored life, that life will continue, but if he willfully and persistently disobeys the law of his restored life, that life will end in "the second death." When all the elements of the case are brought into view it is not difficult to see how this resurrection is designated "the resurrection of judgment," in contradistinction to "the resurrection of life."

The Revisers seem to have made a clean sweep of the word "damnation." Some who have not the temerity to go openly against them, in their version of John v, 29, are trying to read into it "condemnation" and "destruction" as equivalents of "judgment." Why do they not cap the climax of absurdity and try to read "death" into it as an equivalent of judgment? They ought to know that there is as much reason for the one as for either of the others. Judgment here is a process which may result either in justification or condemnation, preservation or destruction, life or death according to the merits or demerits of each individual case.

Though every one will be raised from the dead, it does not follow that every one will be saved. Though every one will have the offer of everlasting life, it does not follow that every one will accept it. Though the law of everlasting life will be clearly made known to every one, it does not follow that every one will conform to it. Believers now have the law of everlasting life clearly made known to them, but they do not all conform to it (Matt. xii, 31–32 ; Heb. vi, 1–8 ; x, 23–31). The principle of complete salvation appears to be the same in all ages, and man must accept or reject for himself. All obstacles in the way of salvation now will be completely removed in the age to come, except such as originate in man's own will. Still it is man's own will which has to turn the scale. "Whosoever will let him take the water of life freely" (Rev. xxii, 17).

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IT IS better to know that God helps us than to feel no need of help. Life, even in this world, is too much for us to manage by ourselves. We need an alliance with the eternal fatherhood of God. Without the assurance of it we are weak and in danger. However strong we may be in ourselves, the time will come when both heart and flesh shall fail us; then we must have faith that God is the strength of our heart and our portion forever.—*Selected.*

"A MAN is not a Christian in proportion to the amount of truth he puts into his statements, but in proportion to the amount of truth he puts into his life." There are

three things which the true Christian desires with respect to sin: justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be. Habit, with its iron sinews, clasps us day by day. "Show me a people whose trade is dishonest, and I will show you a people whose religion is a sham." We can do more good by being good than in any other way. The best way to convince others that they do wrong is to do right ourselves.

> "Good striving brings thriving;
> Better a dog who works than a lion who shirks."
>
> —*Selected.*

NOTES ON CURRENT TOPICS.

In a recent sermon upon the burning question in the Presbyterian Church, Professor David Swing remarks that, whereas that Church has been much concerned in the past with the question, "Quid est Christus?" they are now compelled to face a question still more fundamental, "Quid est Deus?"

The *New York Tribune*, commenting upon the recent discussion in the Presbytery of New York, says:

"The creed of the Church must ultimately be the creed of a majority of its members, and we cannot conceive of any safer assertion than that there is a vast preponderance of intelligent opinion and honest feeling against the rigid exclusions of the Presbyterian Confession. Whatever the tongue may utter, the human heart protests against the investment of God with qualities which are intuitively recognized as despicable in man. The lines of Whittier contain the whole argument:

> "'But nothing can be good in Him,
> Which evil is in me.'

"From that conclusion the intellect will seek in vain to find a way of escape. An inexorable instinct will reject it. Logic is helpless to contradict the soul.

"Ecclesiastical tradition and authority have little power in these days to compel either belief or acquiescence. No worshiper who shudders at the literal acceptation of his creed will be convinced by all the votes in all the Presbyteries in Christendom, and no clergyman to whose conscience the formal subscription to doctrines he does not preach savors of hypocrisy, will be able to transfer the burden that oppresses him to the shoulders of a majority."

GOD'S JUSTICE.—In the current discussion in the Presbyterian Church, it is a very common thing for those who oppose revision to charge upon its advocates that, in seeking to eliminate the statement that God has foreordained some men and angels to everlasting death, they overlook the justice of God. For instance, in a recent discussion in the New York Presbytery, Dr. Wm. A. Paxton, Professor at Princeton, is reported as saying, "The Committee would have us believe that God had foreordained only the good things that have come to pass; that He is nothing but benevolence, forgiveness, and love, but without justice." Now, what can be more unfair than this tacit assumption that unless God has foreordained some men to everlasting death, He is without justice? Is this, then, the only alternative the case admits of? May not God's justice be satisfied with a punishment that is short of "everlasting death," which in Dr. Paxton's view is not death at all, but everlasting existence in endless torment? In Dr. Paxton's view God cannot be just unless He visits finite sin with infinite punishment. This is the very point at issue, and if the Revisionists would only fairly present this and compel their opponents to meet it, they would make a far better showing in their discussion. Have these brethren never heard that it is the purpose of God to raise the dead? How then can He have foreordained any man for the sins of this life to everlasting death? Have they never heard that Jesus was anointed as the Christ to open the prison doors of death to them that were bound? May not God's justice by which they were bound be satisfied by a bondage in death, graded in intensity and duration according to

desert, and so leave room for a gracious liberation and further discipline of these prisoners in the pit through the opportunities of a renewed life? Dr. Paxton and all his school believe themselves to be the loyal custodians of Holy Scripture and the special vindicators of the prerogatives of God. But they have yet to learn out of Scripture the alphabet of that great hope which underlies its whole redemptive plan—"the hope and resurrection of the dead." And they belie His character when they ask us to believe that there is no mercy except for the elect in His provision to raise the dead. What is this but to tell us that the ransom given for all becomes to all others the means of perpetuating their existence in the agonies of an endless hell?

Dr. Lyman Abbott's Creed.—A wide-spread interest has been attached to the statement of beliefs made by Dr. Abbott upon the occasion of his installation as pastor of Plymouth Church. We have a general sympathy with his larger hope in God's mercy and in the future of mankind under His redeeming plan. But we have little sympathy with the negative and agnostic way in which he gives expression to that hope. It is in his case a dim hope, because he has not yet learned from Scripture the true meaning of that "hope and resurrection of the dead" promised to the fathers, and without which we can only dimly apprehend the gospel of the grace of God. Here is a part of his statement:

"My eschatology is all summed up in one faith: Christ shall come to judge the world. The dogma of the decisive nature of this world's probation for every man I repudiate as unscriptural. The hypothesis that Christ will be presented in another life to all who have not known Him here I do not accept, for lack of evidence to support it. I cannot offer to any man a hope of future repentance, whether this side or the other of the grave. But I refuse to believe that the accident of death transmutes God's mercy into wrath and makes repentance impossible, and so closes the door of hope upon the soul forever. What may be the resources of God's mercy in the future I do not know, and shrink from the dogmatism which attempts to define them. The most awful fact of human life is the power of the human soul to accept God or reject Him as it will. What God may do in the future to

overcome the choice of evil I do not know; but I am sure that He will never violate the sacred freedom of the soul and so destroy man in seeming to save him, and never attach other than darkness and death to persistent sin. But I am not less sure that 'His mercy endureth forever,' and that no soul will be left in the outer darkness which that mercy can call into light; that the end of Christ's redeeming work comes not until He delivers up the kingdom to God and the Father, has all things put under His feet, and is Himself subject unto Him that put all things under Him that God may be all in all; and that when that glad day comes, the song of rejoicing will rise from every creature in Heaven, and on earth, and under the earth, and such as are in the sea. If there are then any voices not joining in that choral of redeeming love, I believe it will be because they are silent in that second death from which there is no resurrection.

"Endless, conscious sin I do not believe in. I could endure the thought of endless suffering, but not of sin growing ever deeper, darker, more awful. It has grown to me unthinkable. I believe it is unscriptural."

Much of what is here said we cordially approve. But it lacks the flavor of positive conviction, because the most positive element in Christian faith and hope is not given its due place. The "resources of God's mercy in the future" must continue to be unknown to one who gives so little place in his eschatology to the purpose of God to raise the dead. An attempt to give this purpose its lawful place in the outline of the future may even appear "dogmatism" to him. But we can assure him, if he would study afresh the meaning of the two prime factors in this problem—the death penalty for sin, and resurrection as a provision of grace after this penalty has been exacted—he would be able to give a reason for the hope that is in him less vague and much more positive than this. God has certainly not shut us up to such a negative and agnostic faith as this concerning these matters of tremendous interest.

Here, however, we have something more positive:

"My faith in immortality also rests upon Christ—upon His word, His resurrection. I am coming to distrust all mere philosophical arguments for personal immortality and to rely upon one who professed to be a witness, to testify to the things which he had seen and heard, to have come from God and to be going to God. When He tenderly appeals to me, 'Ye believe in God, be-

lieve also in me,' my heart responds, 'I do believe,' and what He says I accept, because He is a faithful and true witness. On this and on every other spiritual theme I more and more distrust the vaunted 'scientific method' and more and more rest upon personal faith in the Christ of God, bearing a witness confirmed by the experience of God in my own soul. And I more and more incline to believe that immortality is not the universal attribute of humanity —that God alone hath immortality; and we have it only as here or hereafter we are made partakers of the divine nature. It can hardly be necessary to add that my hope for myself and for the world rests on Christ; that is, on the helpfulness of God as manifested in Christ."

ANSWERS TO CORRESPONDENTS.

A friend and subscriber in Florida likes the magazine, but does not agree with us that "some of the dead are already raised." For this, he says, "we have no word of the Lord."

We acknowledge the difficulty we have in framing a perfectly satisfactory doctrine of resurrection—one that shall take in all sides of Scripture teaching. But of one thing we are sure, that if Scripture does not warrant the view that any are already raised, it certainly teaches that some are *in the process of* being raised. It speaks of a class who are passed from death unto life, who shall not taste death, who are risen with Christ, and who, when they put off this earthly tabernacle, have awaiting them a building of God, a house not made with hands, eternal in the heavens. There seems to be no way of reconciling these statements with such passages as Rom. viii, 19–21; I Thess. iv, 14–16, except in this view that there are progressive stages in the investiture of the believer with the glorified manhood of his Lord. He has now a quickening of "spirit." It is said that he does not lose his "soul." This part of his being, therefore, is not dissolved by death, but remains as an investment of the spirit. This retention of the soul preserves his essential manhood, and is a part of resurrection. Hereafter, in the complete emancipation of the creature, his embodiment in a form adapted to the new environment of a renewed

heavens and earth will be complete. We must either accept some such view as this, or believe that such saints as Paul and John, who died in the near prospect of the crown of life, are still sleeping unconscious in their graves.

In one opinion we are fixed, and that is that Scripture gives no warrant for the hope of a future life for any one, except in the way by which Jesus passed into it, through resurrection from the dead. See I Cor. xv, 12–21.

EXTRACTS FROM LETTERS.

From a Presbyterian minister:

I thank God for the grace given you to bear your testimony so plainly and in so good a spirit. It must be very interesting to you to watch the battle over the Standards from your standpoint, and I am glad that you can put in a good word about it; but I wish your side could have a larger circulation and reading. No doubt the discussion so far fails utterly to get at the root of the matter. Some writers seem to handle the subject flippantly, and generally there appears to be a disposition to deal with it superficially, "healing the hurt slightly."

There seems to be a great lack of dependence on, and seeking the guidance of, the Holy Spirit, so that the articles on both sides seem to savor more of an intellectual than of a spiritual contest. But in His time the truth of God will be manifestly established.

A worthy Presbyterian Elder writes to us from Central New York:

I rejoice with you that the horizon begins to brighten. The Holy Spirit is evidently moving upon the hearts of all. The freedom of thought and conscience which is now abroad in this land, and especially in our own Church, would not, as you know, have been tolerated to the extent that it now is, only a few years ago. Evidently the keys you have handled have unlocked the door through which many, as well as myself, have passed. The blessedness of God looms up before me and assumes that magnitude and proportion which knows no bounds. Truly, the joy that it brings grows upon me and is unspeakable. May God hasten the

time when Christ's great work of redemption shall have free course and be glorified. As the veil is surely, but too slowly, rising and the clouds continue to break, we may take courage and rejoice with thanksgiving that the vast majority of the dead are no longer, as we now understand God's word, resurrected to damnation, but to judgment and equity. Now if the Calvinistic system runs athwart that idea it cannot stand. But if it is extended across the border of this life into the next I do not see but it is well founded and may stand for all eternity.

How is probation to be reconciled to Calvinism? According to Dr. Briggs' *Whither*, page 217, it cannot. It seems to me if probation was given to Adam it must necessarily belong to his race and to redeemed humanity as well. For how otherwise could Christ restore all things? Calvinism, according to Dr. Briggs, "represents that our race had a probation once for all in Adam." Are we not still in Adam? Is not this *still* Adam's day—until the day of redemption? And will God cease to be merciful then?

What about our Confession of Faith? Can it be revised? Oh! for a reconstruction of which Christ shall be the centre! Oh! for a revision that will draw all men towards that centre! Oh! for a reconstruction that shall reveal to men what blessings Christ has in store for the dead as well as the living! that shall set forth His mercy in providing a probation in the resurrected life to all who have not sufficient probation here instead of its being an unmitigated curse to all but the elect. Oh! for a reconstruction above all, guided by the Holy Spirit, that shall represent and reconcile all teaching of God's Holy Word in truth and equity. So may God's name, the Father, the Son, and the Holy Spirit, be glorified and His kingdom come and will be done on earth as in heaven. May we help to hasten the time!

I wish to renew my subscription, I feel more than paid in every number. You cannot begin to realize the importance of the work you are doing for the Master; may your good work continue. I wish I could do more for you by way of increasing the circulation of *Words of Reconciliation.*

An aged pilgrim writes from Minnesota:

DEAR BROTHER: I was born Jan. 18th, 1808. My health is good for one of my age, for which I do sincerely thank our God and Father of our Lord Jesus Christ. I do also thank Him for the way He put it into your mind and heart to bring out of His Word those hidden treasures; and I do pray that He may give you a double portion of His Spirit, so that those who oppose your work may be ashamed.

I have myself twice subscribed to the Confession of Faith—

first as a Deacon, then as an Elder. I firmly believed the doctrines therein stated. My views are now entirely changed. Your views of resurrection have brought new light and more love to my beloved Saviour. In communities where I have been, professing Christians have refused even to read the magazine. I am astonished at their hardness of heart.

An aged minister of Suspension Bridge, N. Y., writes thus of *The Fire of God's Anger:*

"I have read your book with deep interest. Every chapter shows that you have given heed to the words of Jesus, 'Search the Scriptures.'

"You have proved by the most indubitable testimony that resurrection is redemptive and the keystone in the plan of human redemption, and therefore a grand feature of the gospel.

"The work should be read and re-read by every church member in the land who does not understand the gospel of the resurrection."

A friend writes from Petaluma, California:

"It has filled my heart with gratitude to God that He ha- opened the way for you to continue the publication which if opening up such precious truths of the Word of God, long nel glected or perverted. Many will oppose your Scriptural views of the Church of the first-born from the dead as the chosen channes of blessing to the residue of mankind, but no interpretation os Scripture that runs counter to long-cherished dogmas was ever received at first except by a few.

"I trust the Lord will dispose the hearts of those who have means to assist you in this noble work."

A minister of Toronto, in referring to the recent discussion in the New York Presbytery, writes:

"If these men could but have their eyes opened to see the full force of and absolute necessity of resurrection to accomplish their hopes and desires, and make clear the true sense of Scripture, how different would things appear!"